171 According to Francisco S.G.Schaden (30), the fathers in this
846 locality, accompanied by their wives, visit the new mother on the Sunday following the birth and must not refuse a draught of spirits at the time of this so-called Kindchenkaffee, for otherwise it is said that the newborn child would be unable to urinate. We see, therefore, that in this case the child's well-being hinges on the behavior of its parents' friends.

[224] Among certain South American tribes, the father is not permitted to go hunting during the first few days following the birth (cf. Koch-Grünberg 2, III, 136). I was told that the Tapirapé goes hunting at this time and is even accompanied by his wife as soon as she is able to come.

853 Wagley and Galvão (3, 172) assert that Tapirapé parents must
●933 abstain from sexual relations until the child is "weaned." They
[114] may intend this word to refer to the time when the child begins to take other foods aside from its mother s milk, for the latter is taken, whenever possible, for two or three years or even longer. [Ed., the remainder of the paragraph is omitted.]

842 The Tapirapé seem to believe in magic conception, although they know that pregnancy results from sexual relations. On March 31, 1942, Dr. Wagley told me the following story: once, at the beginning of his stay in Tampiitaua, he suddenly heard, "Here comes Dotof." He knew that this was the name which the women and children of the village used to call me, adding the diminutive i to the title by which the camarada Daniel addressed me [Tr., in Brazilian pronunciation, "Doctor" sounds like doutô]. Wagley, surprised, [123:55] turned around and saw coming toward him not the colleague from São Paulo but a Tapirapé boy. "Where is Dotof?" he asked. They pointed to the boy. "But Dotof is far away," he objected. Then they told him that the boy was also called Dotof because he was the son of the Dotof from São Paulo. And as proof of this kinship they showed the ethnologist that the boy, like his distant progenitor, had no tembetá orifice in his lower lip as did other Tapirapé boys of his age. In a dry scientific work such as this, it is idle to conjecture what Wagley thought about me then and whether he compared the skin color of Dotof II with that of the other other children. It is enough to say that he is my friend and the most understanding North American I know. Naturally, he did not fail to notice that the boy's age tallied roughly with the number

4: Wagley E-5 (1939-1940) 1943
SP22 Tapirape SP22

that same evening the men danced single file over the circuit, starting from the large house where the principal ceremonies had been held. As they danced, they sang that Thunder had gone and all was safe again (31).

During the four-day period of the combat against Thunder and his creatures sexual intercourse had been taboo; but on the night after Thunder leaves "all Tapirapé will have intercourse with their wives and many women will become pregnant". Traditionally, women are freer with their favours for a few days after this ceremony. People, however, sometimes break the taboo against sexual intercourse during the period of Thunder's visit and so bring trouble on themselves and their tribe. Panteri reported: "I was weak when I returned from Thunder's house. Many mosquitos drank my blood on the road. This was because Tapirapé men were with their wives. I dreamed that night and saw many Tapirapé having intercourse and knew that Tapirapé would be bitten by many mosquitos when they called Thunder".

CONCLUSIONS

It is apparent that in studying Tapirapé shamanism we are concerned with patterns which are part of a deep-seated New World shamanistic complex found widespread in both North and South America — from the Eskimo to the Ona and Yahgan of Tierra del Fuego. Among the Tupi-guarani peoples, however, shamanism has been an unusual factor in their cultural history. Dr. Alfred Métraux has shown that the numerous and distant migrations of Tupi-Guarani tribes in post-Columbian times were frequently instigated my powerful shamans (32).

(31) During this serpent dance, one may steal of corn which are hanging from rafters in the houses through which they pass. Youngsters did steal some corn and women run after them trying to get it back. There was now much gaiety and laughter.

(32) "Seules la vénération et l'autorité dont ces magiciens bénéficiaient, peuvent expliquer la facilité avec laquelle des tribus entières ont consenti à abandonner leurs villages et leur territoire à la recherche d'un pays purement fabuleux" (in Alfred Métraux. 1931. "Les hommes-dieux chez les Chiriguano et dans l'Amérique du Sud", *in Revista del Instituto de Etnologia de la Universidad Nacional de Tucumán*. T. II. p. 66).

See also the same author's: 1927. "Les migrations historiques des Tupy-Guarany" *in Journal de la Société des Américanistes de Paris*. Nouvelle Série. T. XIX.